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An Essay on Personality as a Philosophical Principle, by WILFRID RICHMOND. Edward Arnold, London, 1900 pp. 219.

This essay is intended to illustrate a philosophical principle and not to establish a philosophical conclusion. Fellowship, the author thinks, would be quite as good a title. He first discusses experience and personality; their meaning and definition; then the faculties of personality, feeling, will and intellect. Perhaps the best chapter is the last on emotions, of which he makes love, and especially religious love, the highest type.

The Human Nature Club. An Introduction to the Study of Mental Life, by EDWARD THORNDIKE. Longmans, Green and Co., New York, 1901. pp. 235. Price, \$1.25.

This somewhat enlarged edition rather needs the author's warning that too much must not be expected of a book which tries to handle psychological questions without technical words and without presupposing a knowledge of elementary science. It does indeed tell little truth, but it touches upon most of the large themes in current psychology, but so lightly and with such incessant paraphrase of James that we can but question the author's pedagogic success.

The Philosophy of Friedrich Nietzsche, by GRACE NEAL DOLSON. The Macmillan Co., New York, 1901. pp. 110.

This is a critical exposition of Nietzsche's writings so far as they are concerned with philosophy and an attempt to point out their historical position. Riehl thinks no serious German writer so widely read, and while Miss Dolson refuses to accede him the foremost place in the thinkers of all time, which his disciples claim, he is not a charlatan taking himself seriously, but a significant figure among the philosophers of his quarter century. The entire literary movement, known as young Germany, acknowledges his leadership. Indeed he is not an isolated phenomena, but a part of the general intellectual movement of the last decades, and thus expressing clearly what many have dimly thought, only perhaps more radically. After a brief biography and outline, this writer treats of his æsthetic, intellectual and ethical periods successively, and finally of his relations to Schopenhauer, Hegel, the materialists and Neo-Kantians, and also his literary affinities.

Sexual Debility in Man, by F. R. STURGIS. E. B. Treat and Co., New York, 1900. pp. 432.

The chief features of this book are the author's advocacy of castration of certain lunatics under special conditions, and his vigorous opposition to the old belief that masturbation is the prelude to both mental and physical degeneration. The first three chapters are devoted to the anatomy and physiology of his subject, while the rest treats of morbidities.

Uchronie (l'Utopie dans l'histoire), par CHARLES RENOUVIER. F. Alcan, Paris, 1901. pp. 412.

This is a very curious and interesting apocryphal historical sketch of the development of European civilization, not as it has taken place, but as it ought to have taken place. This is set forth in the story of a certain occidental Middle Age, which commenced in the first and ended in the fourth Christian century, and then in a modern occidental history ending in our own century. In the sequel he shows with great artistic talent what would have occurred if certain eminent historical percentages had formed other resolutions than they did, and what incalculable calamities would have followed if things had been